Especially in that, when its story is complete, it leaves mind and all the evidences of its activity, the most supremely important natural phenomena, entirely out of the picture, unexplained, unaccounted for, the function-less, otiose, utterly mysterious appanage of man and probably of all animals. This is the ironic and im-possible paradox of the mechanical world-view. In an immensely long series of mental efforts, all directed to the one goal of a better understanding and control of natural phenomena, the intellect of man achieves a high degree of success, a degree of success that enables him to control and direct, and in some degree turn to his own purposes, all the physical energies, and even to create new species of animals and plants. In this respect man's science passes the supreme pragmatic test: it proves itself valid or relatively true, in that it serves as a useful guide to our purposive activities directed to the realization of goals at first conceived in the mind only as possible, and later, through the application of science, made actual and real. Yet in the moment of thus demonstrating the marvellous efficiency of man's mental powers, of his imagination, reasoning and purposive efforts, man turns his back upon his mind, upon all his powers of intellect and will, and, like Peter at the break of day, bluntly denies his Master, denies that he has any such powers, or that, if he has, they are of any moment or influence in the world. And, as a natural consequence of his

failure to recognize and in some degree to understand his own mental life, man, in spite of all his wonderful achievements in directing the physical energies, and indeed largely by reason of misuse of these, is threatened with world-wide disaster, perhaps irretrievable. This last threat, in so far as realized, would be, let us note, a